

Friends Bulletin

PACIFIC AND NORTH PACIFIC YEARLY MEETINGS OF THE RELIGIOUS SOCIETY OF FRIENDS

Volume 49, Number 6

March, 1981

Bob Vogel with Ballet Students — Pioneer Palace — Volski, USSR



Paul Hilsdale — Orange Grove Meeting

Glimpses of the Soviet Union

by Robert S. Vogel, Orange Grove Meeting

"Nothing and no one shall be forgotten." This pledge by the Soviet government is fulfilled by the massive war memorials and museums in every city we visited last summer. The USSR lost 20 million of its citizens in World War II, a ratio of 1 out of every 11 persons. The casualties in the US were 1 out of every 460. While most persons in the US have almost forgotten World War II, Soviet society keeps alive "The Great Patriotic War" as if it ended yesterday. And this memory of the "holocaust" helps to justify Soviet arms which we were told are defensive.

This was the overwhelming and clearest glimpse I had of a three week study tour of Russia and the Ukraine, August 15 to September 5, 1980.

Until last year I never had a concern to visit the

Soviet Union. But over a year ago at the United Nations, I realized with new insight that the entire system of international order was based on the assumption that the two superpowers would be able to coexist peacefully despite obvious differences. However, when relationships began to cool in early 1980, when the US Senate failed to ratify the Salt II treaty, when the USSR intervened in Afghanistan, when NATO, at US urging, agreed to place missiles in western Europe, and when the US initiated draft registration, I felt a growing concern to study Soviet society, its culture, and its people. My Monthly, Quarterly, and Yearly Meetings endorsed this concern.

I joined a study tour led by Russell and Irene Johnson, New England Friends, and Carl Soule, a Methodist minister from Florida, and sponsored by Promoting Enduring Peace of Woodmont, Connec-

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Being disarmed by Light. . .

As *Friends Bulletin* goes to press, alarming news issues daily from the new administration in Washington: the neutron bomb may be built and deployed in Europe. The U.S. government has resumed aid payments to the repressive government of El Salvador. President Reagan in his first official visit with a head-of-state welcomed Gen. Chun Too Hwan, strongman dictator of South Korea. Detente is dead, so says the State Department. And in the turmoil of severe federal budget cuts in all categories, especially in aid and human services, the defense department, alone, is assured of even greater increases than already provided by President Carter's proposed budget.

The corporate and individual witness of Friends in relation to these political realities can be vehicles of trust and caring as contributors to this issue suggest. Bob Vogel whose concerns for worsening East-West relations took him to Russia for a study tour, writes of "Glimpses of the Soviet Union" and examines the fears and distrust which create myths about the U.S. and the U.S.S.R. needing challenge. Franklin Zahn, Interim Clerk of PYM Peace Committee, establishes spiritual priorities for our "Peace Testimony in the Eighties." And Lonnie Valentine also asks us how much are we now ready to do for our scruples about conscription?

Are we disarmed by the Light?

Shirley Ruth

Worship Is A Place

Worship is a place.

It has a geography.

It is inhabited by people who are more than collections of private and public selves. People who, like the moth in Persian myth and poetry, are consumed by love. By fire.

It is inhabited by people who stand naked before, and present to, a living breathing God Who instructs, teaches and calls us home — to that place we issue from and to which we return.

Worship is a dwelling place where understanding and mystery co-exist, informing, honoring and complementing one another.

I am thankful for moments of worship.

I pray that this is what our Meetings for Worship and Business are about.

Girard Roscoe
Multnomah Meeting

(Glimpses: Cont. from cover)

ticut. Of 45 members, seven were Quakers; the rest included a wide spectrum of individuals who had been working for world peace. The group visited five major cities — Leningrad, Kiev, Odessa, Volgograd, and Moscow; travelled 120 miles to Yasnaya Polyana, home of Leo Tolstoy, 45 miles out of Moscow to Zagorsk where the academy and seminary of the Russian Orthodox Church is located, and a short distance from Odessa to visit a collective farm.

We met government officials, academic groups, local chapters of the Soviet Peace Committee, friends, acquaintances and relatives of group members, religious leaders of the Russian Orthodox Church and the All Union Council of Evangelical Christian-Baptists. Together with two Jewish members of the group, I sought out a Jewish temple one Friday night, and also met some Jewish dissidents. In our meetings, we asked many questions; and I report here some glimpses and impressions of a small area of the European portion of the Soviet Union, a vast land that spans nine time zones.

1. As stated earlier, the “holocaust” of World War II and the long antagonism of the West colors Soviet views of Western Europe and the United States. For years the Soviet Union and atheistic communism have been seen as inimical to the U.S. and our way of life. Similarly, in the Soviet Union, US imperialism and capitalism have been identified as enemies. Citizens of both countries continue to be victims of deliberately cultivated hostility.

2. There is a genuine fear of the rising militarism in the US and what is perceived as aggressive intent. The Soviets we talked with stoutly defended their views as being correct and based on scientific truth. They see their own arms as defensive, and were surprised at world reaction to the invasion of Afghanistan. They deny it was an “invasion,” and insist their national interest was at stake. They say that they were invited to send troops to assist the Afghan government in putting down bandits supported by China and Pakistan. Outside of opposition to Soviet policy by some Jewish dissidents, only one official told me privately, “Afghanistan may be our Vietnam.”

3. All Soviet citizens we met insisted they are for peace and disarmament, and quote Article 28 of the Soviet Constitution which states that the goal of Soviet policy is “general and complete disarmament.” The Soviet Peace Committee sees its role as supportive of Soviet policy. Vladamir Shustov,

one of the Soviet ambassadors to the U.N., stated in a lecture on Soviet views on disarmament that the USSR has at last reached a rough parity in arms with the US, that it would not let the US again surpass it, and that it is time to reduce armaments. He also stated that the USSR is open to negotiating arms limitations in the European theater. However, the key to further arms reductions is the ratification of the SALT II treaty. It now appears that Brezhnev is willing to negotiate a revised SALT treaty with the Reagan administration.

4. The study group was lauded for its opposition to conscription in the US. But when I questioned whether the Soviet Peace Committee was opposed to conscription in the USSR, the response was, “Well, that is different.” “How is it different?” I asked. “How can conscription be right in the USSR and wrong in the US?” Here is their explanation. There has been military conscription in Russia since 1874. Young men on reaching 18 must take two years of military training. The policy of the Czars has been continued by the Commissars. So, military conscription is not new in the USSR. However, in the U.S., the draft is a sometime thing. For the past several years, there has been no conscription; but now the U.S. has draft registration. If taken along with failure to ratify SALT II, missiles in Europe, the authorization of the MX, conscription is part of a trend toward militarism and is seen as a threat to the Soviet Union. Peace Committee representatives admitted they were not opposed to conscription in principle, but only as a trend. It never occurred to them that conscription in the USSR was perceived in the US as part of their militarism.

5. In a discussion with some academics at the Institute on the US and Canada, there was an acknowledgement that Soviet communism is evolving as is western laissez-faire capitalism. But these systems are not necessarily evolving toward one another, as some analysts contend. If evolution is to continue, war, and especially nuclear war must be avoided.

6. In the area of human rights, the Soviets think primarily in the economic arena. Political rights, they insist, are meaningless unless people have a place to live, a job, food, medical care, and education. They were particularly anxious for us to see what they are doing in these areas.

a. *Housing* — In the countryside and in sections of some cities, we observed rows of single-storied wooden houses, some of which must have predated

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(Glimpses: Cont. from page 91)

the revolution. A single water tap served an entire block in Volgograd, and toilets were outside. But in the cities we visited, most people rent apartments in huge multi-storied apartment blocks. The more affluent can buy their own homes or condos. The rent for these apartments is based on the number of square meters of living space and range from 3 to 5% of a person's income. Preference for these apartments is given to Party members, war veterans, scientists and others who have made special contributions to society.

b. *Medical Services* — There is one national health plan for all. 70% of all doctors are women, but the medical profession does not rank very high in social status or salary level. Members of our group experienced considerable bureaucracy, although one member who was hospitalized extolled the virtues of Soviet medicine. We were not impressed with the emergency medical service and were never able to acquire a wheel chair for a woman who broke a bone in her foot.

c. *Transportation* — There is good rapid transit in all cities we visited. The fare for trains, subways, trolleys and buses has not changed for many years — five to eight cents per ride. I was impressed with the cleanliness and efficiency of the subway system — no more than a two minute wait between trains — and experienced culture shock on re-entry to the subways of New York City.

d. *Education* — We visited a number of schools, nursery schools and “pioneer palaces.” In one of these centers, seven year old children, about to enter first grade, displayed their ballet skills. From these limited observations and discussions with school administrators, it appears that the USSR goes all out for their children. The education system instills love of the Motherland, prepares students to live in a collective society, instills civic pride and responsibility in each person for the welfare of the group. The observed results are clean cities, no graffiti or refuse, no pornography or advertisements exploiting women. In brief, a highly disciplined society.

7. There are serious restrictions on civil liberties. When we in the US talk of human rights, we think first of political rights — the guarantees of freedom of speech, press, association, religion. In the Soviet Union individual rights are seen only in terms of the collective well-being. Freedom as an absolute, not connected with moral judgment of what is said, printed, or propagated, is not accepted. Article 50

of the Soviet Constitution limits freedom “in accordance with the interests of the people and in order to strengthen and develop the socialist system.” Thus, while in the US Nazis or dissidents can march in Skokie, in the USSR Nazis would be prevented from marching, speaking, or printing anything derogatory to the Jews or any other group.

The press, radio, TV are censored. Only scientists who can prove that they need certain books or newspapers can have access to them. The day we left Kennedy airport, a newspaper article in the *New York Times* mentioned that Polish workers were striking in protest of higher meat prices. This was the last we heard of Poland until we reached Zurich three weeks later.

Soviet television carries little foreign news. One night we asked an interpreter to translate the evening news. First was a feature story of a steel worker who had won the “Hero of Socialist Labor” award. Then there was a story about the Soviet furniture industry, tracing production from the forests to the finishing plant. Two agricultural items followed. One concerned the abundant grain crop this year. The next showed a manager of a collective farm standing in front of a row of harvesters. Defective workmanship and the lack of spare parts had caused these new machines to become inoperable. Thus the farm had to get along on old machines with predictably smaller yields. The remaining stories covered visiting ambassadors, a trade mission, and the testimony of a South African Black against apartheid. At the end, our translator assured us that as of the morrow, the defective parts for the farm machines would be replaced and that the machines would be functioning by noon!

I was particularly anxious to discover the status of religion, for I knew that since the revolution there had been various efforts to destroy or at least repress the Church. However, successive Soviet governments have discovered that they cannot destroy religious beliefs; and so freedom of worship and belief is guaranteed by the Soviet Constitution. But churches must register with the government's Council for Religious Affairs and have their places of worship officially authorized. Although the very existence of churches in an atheistic society is, in itself, a silent witness, the churches have no social gospel and are not accustomed to speaking out on public issues, and especially on issues which might be contrary to state policies.

In a population of 276 million, there are an esti-

mated 50 million Orthodox believers, 35 million worshippers of Islam, and one-half million persons on the membership roles of the All Union Council of Evangelical Christian — Baptists. We learned of the underground church, those groups that refuse to register and who are harassed and whose members are, at times, imprisoned, and who are denied Bibles. It is estimated that they constitute roughly 5% of the non-Orthodox believers, or about 100,000.

Both the Orthodox Church and the All Union Council are members of the World Council of Churches. The Orthodox seminary and academy at Zagorsk has 1300 students. The All Union Council trains its clergy by correspondence courses, and a few are allowed to take special training abroad. In December 1979, the General Secretary of the All Union Council reported that in the previous five years, 35,000 new members had been baptised, 60 new church buildings constructed, and 120,000 Bibles and other religious literature distributed.

Although conscientious objection is not recognized by Soviet law, I learned that believers who are c.o.'s are given non-combatant kitchen duty in the armed forces. I asked Pastor Karpov in Volgograd what he would counsel a young believer who could not conscientiously serve in the army and learn to kill. "I would reply," he said, "Go into the army. Be a good example. Do not hide your faith."

Tolstoy's home is a kind of shrine, but the guide knew nothing about Tolstoy's pacifism. I discovered in Tolstoy's library the *Works of William Penn* and a book by Gandhi on his work in South Africa. Later I learned that Gandhi and Tolstoy had carried on correspondence.

Pacific Yearly Meeting's travel minute for Karin and Paul Hilsdale and me was read in Russian in the Baptist churches in Leningrad and Moscow. In the Moscow church I used the title of one of Tolstoy's books, "The Kingdom of God is Within You" as a theme of a sermonette. I recalled earlier Quaker involvement with the Russian people and their leaders over 300 years, and re-read one of George Fox's early messages to the Czar of Muscovy in about 1656. We were told that Quakers are included in Russian history books.

What conclusions do I draw from this very limited experience?

Mutual fear is more likely to set off a war between the US and USSR than aggressive intent. In addition, as the time for response to an attack narrows,

the chance of computer miscalculation increases.

The US peace movement must take cognizance of Soviet and American fears. Both superpowers subscribe to the adage, "Let him who desires peace prepare for war." And this must be challenged. Peace cannot be defended by war.

There must be greater efforts in both the US and USSR to separate myths from facts about each other. There are differences between our societies that need to be examined; but we should not be swept up again by the communism-anti-communism debate.

Short three week study tours are important, but they are not enough. I feel that we need to release Quakers well grounded in Russian history and language to spend at least six months in the Soviet Union, hopefully on an exchange basis, and then return and share experiences in the US. I have made such a proposal to the East-West Committee of AFSC.

Czarist Russia and the Soviet Union have been closed societies. The USSR will never open if it feels under constant threat from the West or China. The challenge of our times is to build greater trust, and to honor the dead of past wars and strife by reducing and, at last, eliminating the arms race before the arms race eliminates us.



Saying "NO!" to Taxation for Draft Registration

by Lonnie Valentine, Orange County Meeting

A.J. Muste once remarked that "The two decisive powers of the government with respect to war are the power to conscript and the power to tax." Now it can be claimed that the government's ability to wage war depends decisively upon its power to tax. After all, our nuclear age began beneath one airplane, twelve men, and millions of drafted tax dollars.

As early as 1755 American Friends recognized the connection between taxes and war. In an epistle to Pennsylvania Friends, John Woolman, John Churchman and others wrote:

As we cannot be concerned with wars and fighting, so neither ought we to contribute thereto. . . though some part of the money be raised. . . is said to be for such benevolent purposes, as supporting our friendship with our Indian neighbors, and relieving the distresses of our fellow-subjects. . . we could most cheerfully contribute to those purposes, if they were not so mixed, that we cannot in the manner proposed, show our hearty concurrence therewith, without at the same time assenting to. . . practices, which we apprehend contrary to the testimony which the Lord hath given us to bear. . .

Indeed, the Friends' clear apprehension of the connection of money and war was reflected in the Constitutional debates (about whether to include a conscientious objector amendment) with regard to the conscription of men and money. Roger Sherman of Connecticut remarked that "It is well known that those who are religiously scrupulous of bearing arms, are equally scrupulous of getting substitutes or paying an equivalent. Many of them would rather die than do either one or the other." *How much are we now ready to do for our scruples about conscription?*

If we were all to be subject to the military draft in the next war, we would not pay a fee to hire someone in our place. However, we seem to have forgotten that with the payment of taxes we are hiring substitutes. We are paying to have someone go in our place. In being unable to say "No!" to the payment of taxes used to register and conscript others, we nullify our ability to say "No!" in other ways. After all, the government cares little if we

leaflet post offices, learn draft counseling, or even advocate draft resistance as long as we continue to pay our taxes. Simply put, when we pay our taxes, we enable the government to conscript.

If other Friends are concerned enough about conscription to contemplate saying "No!" to the drafting of our tax dollars, please write me at 27122 Cipres, Mission Viejo, CA 92692 to let me know about the many ways we can protest and resist paying war taxes. Also, please feel free to ask those Friendly questions about justifying suffering for such a witness!

Joshua Evans reflected my feelings long ago when he said: "I found it best for me to refuse paying demands on my estate which went to paying the expenses of war, and although my part might appear at best a drop in the ocean, yet the ocean, I considered, was made of many drops." Are there other Friends who are willing to be drops in this ocean?

[Lonnie Valentine has travelled in the ministry among Friends in Pacific Yearly Meeting this past year under the auspices of the Fund for Concerns to share with Friends his concerns about paying taxes for war.]



The Society of Friends' Peace Testimony in the 'Eighties

by Franklin Zahn, Interim Clerk, PYM Peace Committee

George Fox saw an ocean of darkness, but overflowing it an ocean of light. In the decades I have worked with Friends for peace, we have been most active in decrying the darkness. We leafletted against germ warfare, sailed protest ketches into nuclear test zones. We campaigned against the B-1 Bomber, then against the M-X missile, and, most recently, against draft registration. We have said little about the Light.

Saying NO to evil is highly important. Every night I walk home alone I am grateful for all the people in the world who have said a definite NO to committing armed robbery. When I arrive home I am glad for all who have said NO to stealing — if indeed my typewriter and TV are still there! But we know that saying NO is not always simple. A potential robber is helped to stick by a NO when there is some ability to get needed money another way. Somewhere there has been a YES: yes, you can have a steady job; yes, you are eligible for credit, for food stamps; yes, as a child you had the security of love. An important NO seldom stands all by itself.

While nearly everyone would like to say NO to war, most cannot. They see it as evil — cruel, senseless, unjust — but at times a *necessity*. Most think, contrary to much evidence, that their side's being well prepared will prevent it. The peace movement has been correct in pointing out that arms do not prevent wars, and that in a nuclear war any victory is meaningless. But this NO approach to peace has been a losing one. Poison gas is coming back. A replacement for the B-1 has been announced. Registration has returned. Nuclear weapons continue to be built.

I believe somewhere in the peace movement a big YES needs to be said. True, this has never been totally lacking. Some peacemakers have pled for a stronger UN. Others are World Federalists. Some advocate new economic orders, or demonstrate community living. Some point out women's rights as necessary for world peace. Most familiar to Friends are the positive contributions of their own Service Committee — goodwill missions, international work camps, friendship exchanges, peace conversion studies, war relief programs, etc. Yet

even AFSC does not offer a direct *religious* YES, one beneficiary quipping, "You should preach what you practice."

I believe the Society of Friends can say a unique YES. The Ocean of Light, which enables Quakers not to fear some invasion by a ruthless, enslaving adversary, is a more basic YES than any of the foregoing. The Light disarms us of a need to rely on violence for personal security. Our opposition to capital punishment even for convicted murderers shows our faith in "that of God in *everyone*."

How shall the Society explain to the world its trust in the Spirit, a trust it believes is for others as well as for its members? The simple pacifist evangel can say "Throw away your sword and trust in the Lord." While this is the essence of our Light, its form may have to be more sophisticated. Many do not believe a Lord even exists, let alone is trustworthy.

Individual Friends should continue to say NO through the big coalitions and alliances which have large and diverse bases of support. But the Society itself ought to be more than a "me too." It can do more than ask people to give up their faith in weapons. It can offer them a faith in something better.

Purpose of the Peace Committee

Franklin Zahn, Interim Clerk, PYM Peace Committee

At its midyear meeting in January 1981 PYM's Peace Committee pondered its very oldest of "old business," a question circulated at Yearly Meeting in 1979. Never adequately considered then due to a crowded schedule, the question was about the adequacy of the statement of purpose in Faith and Practice (p. 49):

"The purpose of the Peace Committee shall be to encourage individual Monthly Meetings to undertake recommended peace and service projects and, with the approval of the Yearly Meeting, to coordinate such projects for the Yearly Meeting."

However useful this coordinating function may have been in the past, the Committee now feels called to assume a more creative and difficult role. Under "Peace Testimony" *Faith and Practice* says on page 54:

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*(Purpose of the Peace Committee:
Cont. from page 95)*

"A basic task of peacemaking is to fill the spiritual void in our civilization by replacing the fear which cripples human efforts with faith in the power of love through which God unites and sustains those who pursue his will."

The Peace Committee would like to see its purpose defined in terms of this basic task.

Book Review

"Quaker Testimonies and Economic Alternatives"

by Severyn T. Bruyn. Pendle Hill Pamphlet No. 231, Wallingford, PA 19086. August, 1980. 35 pp.

by Robert Schutz, Redwood Forest Meeting

This pamphlet brings to our attention much information on the development and role of cooperatives, particularly producer coops, in offering an economic "alternative" to standard capitalism and socialism. The bureaucracies of capitalism and socialism are weighed in the balance and found equally wanting in the matter of providing Friendly experience at the workplace.

The emphasis is on worker-owned manufactures, in those few instances where a plant has been turned over to the employees by a kindly owner or rescued from failure by a determined group inside or outside the plant. Professor Bruyn gives as example the Scott-Bader Company, a maker of plastic resins of England, which was turned over to its employees by its Quaker founder-owner, Ernest Bader. The watch-case makers of Boimondeau, France, are also instanced by reference to a 30-year old uncritical report, *All Things Common*, by Claire Huchet Bishop. A dozen or so other employee-owned operations are cited with approval, and a valuable compendium of names and addresses, worldwide, is given in the notes — sources from which additional information on cooperative developments can be obtained.

The work and thought of Quakers on the economic order is given prime space in this Quaker pamphlet aimed at a Quaker audience. London Yearly Meeting became so concerned in 1973-4 that a "group of advisors" was appointed by a special Meeting for Sufferings, which published the conclusion that "...the economic order is not a peripheral

concern, but central to the whole relationship between faith and practice. . ." The American Friends Service Committee published "Man and the Economy" in 1970. This report reached broad conclusions about shared power, bureaucracy, racial discrimination, external costs, national planning, subsidies, work and jobs. The program of the New England AFSC regional office in helping employees take over failing and closing businesses is outlined in some detail. This regional office has prepared a set of principles for a non-violent economy, which they use as guides to social action.

Rufus Jones is quoted twice to the effect that life is a spiritual whole, and the central purpose of the lives of Quakers is to "...transform this present world. . . (to) take on a likeness to 'the Kingdom of Heaven.'" High technology and large enterprise receive a few blows in the context of E.F. Schumaker's *Small is Beautiful*. We are led to land trusts and social property by Gandhi and Marjorie Swann, and directed to the "radical conservatism" of Quakers by Kenneth Boulding and George Fox, whose inward guidance and solitary walks are depended on by the author to provide us with the deep spiritual foundations upon which to stand against the corporate misdeeds of large business and the State.

As a statement of high principle and a survey of Friends' feeble efforts to meet our perceived difficulties with a corrupt and powerful economic system, I find little fault with this presentation. As a critical evaluation of the economic order in the light of Friends' Testimonies, it leaves much to be desired. Friend Bruyn sums up on his last page: "A major task of our time is to help create a new economic order." This pamphlet does not pretend to be, and is not, what we desperately need: a vision of the Kingdom and a plan of action whereby we can transform our unfriendly economy into one that will meet the criteria of Friendly Testimonies. It does not directly compare the inadequate "alternatives" offered with Friendly Testimonies, but rather assumes that producer cooperatives are positively correlated with Friends' beliefs.

Several questions will occur to the thoughtful reader. Even though Rufus Jones asserts that our lives are a spiritual unity, meaning that spiritual values will guide our economic endeavors, how many Friends run their businesses according to Friends' Testimonies? How many insist that their workplaces manifest these testimonies?

Do production Cooperatives meet the test? The watch-case makers of Boimondeau, for example, spent their surplus on importing culture and education into the plant. Is this a manifestation of simplicity and sharing? Scott-Bader devotes a certain amount of its surplus to charity. Is this — typically a capitalist apology — a correct reading of Friends' Testimonies?

London Yearly Meeting responds to desperate cries for surcease from unemployment and economic misery by issuing a perfectly true and acceptable statement on the centrality of economic concerns. Is this typically Friendly procedure an honest response? The New England office of the AFSC has evidently bought the Marxist error that labor is solely responsible for value, and responds by helping labor take over plants so they can reap the entire reward from production. Is this Friendly to the wider community, the poor, the innovator, the manager? Who does and should profit from the ownership and use of resources, including land and knowledge?

Friends have found value in corporate worship and oversight. Yet nowhere in this pamphlet is there a mention of this wisdom. Professor Bruyn assumes that producer cooperatives offer an economic alternative to rampant capitalism. I find that they share the greed and other mores of that system. Agricultural producer and marketing cooperatives, not mentioned in this pamphlet, act just like other oligopolies in trying to restrict production, raise prices, and maximize profits, all for the personal gain and advantage of the producers.

This pamphlet may be viewed as a step in the right direction. It begins to examine economic systems in the light of Quaker Testimonies and religious belief. It offers what seems, to this reviewer, an alternative almost as faulted as the systems we currently "enjoy." It is to be hoped that a dialog thus begun will develop into a full-fledged, carefully examined, well-developed system that will enlist the loyalty of Friends, in which all Friends everywhere can find joy, harmony, prosperity, and Peace.

Announcements

Theology Workshop

May 22-25 Quaker Center, Ben Lomond

The workshop will be an opportunity to experience in depth lives of ministry with each other and to create/share in a community of living silence. For information contact Mary Louise Lambert, 3284 Briggs Ave., Alameda, CA 94501 (415) 523-4092.

Call for Volunteers and Staff for PYM Children's Program

by Henry Lohmann, Clerk, Children's Program Committee

Plans are to continue the Children's Program at PYM at last year's high level. Many volunteers will again have the opportunity to get to know and to enjoy our young ones. Won't you think seriously of the possibility of being one?

Also, we want to select the most appropriate persons for our staff. If you are interested in staffing one of our three program areas, infant care, teaching and organizing morning activities in one of three groups in the three- to eleven-year range, or the afternoon and evening field trips, crafts and recreation positions — please contact Children's Program Coordinator, Mary Miche, 2600 Hillegas, No. 3, Berkeley, 94704, (415) 845-8417.

Call to Develop a Cooperative Community

Community minded Friends have an opportunity close to Seattle to combine with other Friends and like-minded to develop a cooperative community. An energy efficient house being built, a house trailer, acreage, and a large organic garden — adjacent to Friends — are available. Contact John Affolter, 10218 147th S.E., Renton, WA 98055, (206) 255-3563.

Argenta Friends School — a small co-educational boarding school in rural British Columbia offers grades 11 and 12 in an atmosphere of Friends values. For further information write: Argenta Friends School, Argenta, B.C. VOG IBO (phone 604-366-4212)

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(Announcements: Cont. from page 97)

Arthur Roberts and Ben Seaver to Travel Together for FWCC in May 1981

by Van Ernst, Clerk for FWCC Visitation Committee, Section of the Americas

Arthur Roberts, Professor of Philosophy and Religion at George Fox College, Newberg, Oregon, and Ben Seaver, former Peace Education Secretary of the San Francisco Regional Office of AFSC for sixteen years, have agreed to travel together under the sponsorship of FWCC to share with both pastoral and unprogrammed Meetings, their religious concern for "Peace Making, Peace Keeping — Source of this Concern and Witness to it."

They will visit Meetings in Oregon, Sacramento and the Bay Area on two consecutive weekends — May 8 and May 15. Details are in the process of being worked out, and will be reported in a later *Friends Bulletin*. (For those wondering where the previously announced visits of Ben and Arthur took place, we report: they didn't. Early September made too many demands on too many Friends to allow them to be present to those travelling under the weight of a religious concern.)

We are confident that spiritually sensitive travelers such as Ben and Arthur, who affirm the integrity of another's experience of God, can enable us to transcend our differences. In the process of giving and receiving, in sharing the fruits as well as the roots of the spiritual journey, both visitor and visited come closer to one another through the Love, Guidance and Healing Power in our midst. Won't you circle the May 8 and May 15 dates?

Wanted: Co-Ordinator(s) of PYM Secretariat

Pacific Yearly Meeting is seeking a co-ordinator or co-ordinators for the Secretariat to work in the 1981 session and take over the Secretariat for the 1982 session.

Qualifications: familiarity with stencil duplicators, electric typewriters and other standard office machines; ability to recruit and co-ordinate large and fluctuating numbers of volunteers; ability to function efficiently through long, odd hours; and a sense of humor.

The Secretariat's principal functions currently consist of: producing draft documents and other working papers for committee and plenary sessions;

preparing and duplicating a list of attenders at PYM; preparing the minutes of the Representative Committee and of the Yearly Meeting (duplicating and collating the latter progressively so as to have them finished and available in the afternoon after the final closing session, for personal distribution to Friends still present, and mailing the remainder to the designated recipients); preparing and mailing the Epistle; and throughout the annual session, providing support services for the smooth functioning of the Yearly Meeting.

Interested? Please get in touch with Assistant Clerk Rosalie Pizzo Strain, 369 Wayside Road, Portola Valley, CA 94025, (415) 851-1803.

Exchange of Hospitality Offered by Friend in Wales

Keith Wedmore, English Friend who has sojourned recently with Friends in Northern California before his return to England last December, has forwarded to us an invitation from Pat Lyon, Cromwell Farm, Trisant, Aberystwyth, Wales, who would like to correspond with an American Friend interested in an exchange of hospitality. She also offers an opportunity for one or two American Friends to assist her in opening a small period style book shop in Wales.

Keith Wedmore and his wife Jane will be returning to Marin in July.

Letters

Editor:

"Amen" to Madge Seaver's "Tripping Over Words and Rewriting History," *Friends Bulletin*, November 1980.

I have never thought myself more conservative (shall we say, "traditional") than Madge, but I would not confine myself to an objection to bisexual English in the matter only of rewriting history. I find the trend distasteful in all our spoken and written communication.

As a biologist and writer I see the word "man" as neither male nor female. It is a generic term just as rabbit or dog is a generic term. Like rabbits

and dogs men are mammals, and mammals happen to come in two sexes — male and female. There is a difference and with the French, I say: *Vive le difference*; but God is *not* a mammal. Whether we say “He God” or “She God,” it is the same God.

Our English teachers insist that language should grow and of course it does grow whether it “should” or not; but why should it grow into a hybrid polyglot? Personally I prefer the “old” English to the “new” s/he, his/her jargon. (see “The Draft System” by Tony Umile, same issue.)

I feel the same about the “new” “Yu no,” jargon of young people — especially black athletes heard daily in television interviews; and not much better about the overuse of such words as “basically,” “realistically,” “at this point in time,” etc., of the more erudite. I call it “language V.D.” (vocabulary deficiency).

Can we not settle on either a He God, or a She God, not a S/He God, or a H/She God? And, since “God He. . .” has long been both Biblical and Common usage, why can we not leave it at that? And the same for Man. After all, the English teachers tell us, “common usage” is the final arbiter of proper English.

Floyd Schmoe
University Meeting

Dear Editor,

Thanks for the great quote (December *Bulletin*) from Asia Bennett, the new National Executive Secretary for AFSC. I think many of us can agree with her on how counter-productive prayer can be “if, in effect, we thus hand the problem to God and . . . escape from our responsibility to act.”

But I wonder how many would agree that exactly the same charge might be made against some forms of Quaker witness. Take war-tax-withholding, for example. This is an act so private in nature that sometimes its sole impact falls on some harassed IRS clerk. As an act of witness it is chiefly between us and God. It relieves our conscience and that can be good. It also can be bad. For if it reduces our drive for peace to the point that we fail to act in more effective ways, then war-tax-withholding, on balance, is counter-productive.

Sincerely,
Harold Waterhouse
Santa Monica Meeting

The Bandit and the Baby A Quaker Story

by Ferner Nuhn, Claremont Meeting

Lloyd McCracken, a member for many years of Claremont, California, Friends Meeting, told this story of his early childhood in a Quaker family in Nebraska. It took place during a period of hard times in the 1890's.

One day, just as the family was getting ready for supper, a masked man, imitating the ways of Jesse James, entered the McCracken farm-house with a gun. He demanded money.

Lloyd's father who was holding a baby recognized the man by his voice as a neighbor who was, indeed, in desperate need. A victim of hard times, he had had to sell all his livestock, while there was no market for the corn he had raised.

Lloyd's father called the man by name and said, “Here, friend, hold the baby while I help with the supper. Let's all have something to eat. Meanwhile, we can talk this thing over.”

Rather sheepishly, the man put down his gun and took the baby. “He couldn't very well hold the baby and the gun at the same time,” Lloyd said.

As they ate supper, they discussed a plan which might carry the man and his family through the hard times. Lloyd's father offered him a sow about to have pigs and agreed to help him obtain other livestock to which he could feed his unsalable corn.

The story, often retold in the McCracken family, made a great impression on Lloyd — and no wonder. “I was that baby,” said Lloyd.

Correction to December, 1980 Issue: Statement on Draft Registration adopted by Redwood Forest Meeting

We find strength to oppose the registration of young people for military purposes by reverent attention to the Biblical admonition, “Thou shalt not kill.” This means to us, I will not kill, I will not ask another to kill, nor will I threaten to kill. Thus we deny the right of military power and oppression by affirming freedom and compassion. Our confidence in this effort arises from a religious search for that “Spirit. . . which delights to do no evil nor to revenge any wrong.”

If the resources of our Friends Meeting can be helpful to anyone who, in conscience, must protest, or cannot cooperate with any registration or draft order, we offer our support.

[In News of Meetings under Peace and Social Concerns, a proposed statement was quoted from Redwood Forest Newsletter. That version was not adopted by the meeting.]

News of the Meetings

Worship and Ministry: Care for One Another.

From *Palomar's* State of the Meeting report: "(We) remain small, with only six resident members. . . We feel that the lack of younger members and children is a real weakness, but we are encouraged by the frequent attendance of. . . younger people who take helpful part in our activities. We would like to find a way to encourage. . . attendance by others who seldom come to Meeting but seem in close sympathy with Quakerism when they do appear. We feel the need for. . . visits by Friends. . . These are a joy to us and visitors seem to be glad they came."

Strawberry Creek's Ministry and Oversight Committee reflected on positive aspects of the meeting, among them these qualities: "Our Meeting does recognize. . . needs and seeks to respond. . . Worship is not overly talky/'popcorn'. . . We have many children. . . (we) use the Bible in First Day School and vocal ministry. . . We're not overwhelmed by 'weighty' Friends; this lets less experienced folk grow in positions of responsibility. . . There is consistent concern for our collective and individual well-being. . . We are a friendly Meeting, full of smiles. . . We have enough uncertainty that we can expect the unexpected; uncertainty means the 'growing edge.' . . Concerns get fresh responses — not: 'We don't do *that* in our Meeting.' Having Overseers and Worship and Ministry separate makes for stronger committees. (We have) strong and well attended retreats."

Eastside posts a list of geographically isolated Friends and Meeting members are encouraged to choose one or more with whom to correspond. *Marin* planned a series of meetings on "Living With Oneself and Others."

Claremont held a series of sharing meetings to consider the Meeting as a Caring Community, with queries on topics distributed a week in advance. Topics included: Meeting for Worship, Care for One Another, Outreach and Action, How Do We Handle Our Differences, and What Is Leadership Among Friends?

Orange Grove is concerned about relationships with Meeting attenders, and responds, in part, to the first query of the new year: "It [the query] calls for us, once again, to know ourselves better with God's help. As with the early Quakers, we should remember that if we are moved by the Light to speak, we will, in truth, tremble. Intense preparation and constant seeking after the Truth are required to be prepared

for Meeting for Worship. Some find it difficult to discern between inspiration and habit in ministry. . . Meeting for Worship is the unique event which draws us together and pulls us back from our wanderings. . ."

Santa Barbara's State of Society report says, in part: "This year Santa Barbara Friends moved their place of meeting to Marymount School, not far from the Mission. Some 25-50 gather here for worship on First Days in a fine large meeting room, with planned program for 2-10 children. The ministry is often most helpful, seldom felt to be disruptive, and in the Silence all are likely to feel united in the Spirit. One might expect, therefore, that Santa Barbara Friends, thus united, would go forth bearing Corporate Witness to their faith. However, from the 'center' in their common worship, they go out singly, rather, or in *twos* or *threes* to do what they feel led by the Spirit to do — but sensing the trust and support of the Meeting as a whole."

Peace and Social Concerns: Young Friend, Sara Michener, from *Eugene Meeting*, is part of the group marching to Moscow, Soviet Union, Feb-Mar, 1981.

Marin Meeting packed and sent thirty-six Christmas boxes to prisoners. *Berkeley* and *San Francisco* Meetings are considering the question of voluntary payment of a share in local government expenses.

Phoenix asked its Ministry and Oversight Committee to consider the Meeting's relationships with the immediate community, people living in nearby condominium homes, suggesting that Meeting extend a welcome to these neighbors and invite them to worship.

Multnomah approved a minute protesting "the current violent repression and violation of human rights. . . in El Salvador. . . We call for the immediate and permanent cancellation of all US aid to the current. . . government."

Davis agreed to sponsor a public education meeting on El Salvador.

Orange Grove held two forums based on the AFSC study tour of Central and South America. Answering the Twelfth Query, Friends said: "Underlying causes for war need to be understood. Resource allocation and territorial requirements seem to be fundamental causes. . . Increasing population is a central factor in pressures for unrest. Since our extensive use of petroleum may be a significant factor in the next war, conservation is viewed as one way to contribute to peace. It is hard to measure the progress which has been made. . . and we are sometimes discouraged because we cannot

see success. We are not called upon to be successful; we are called upon to be faithful."

Grass Valley young people undertook a one month project of collecting food and money for Los Ninos, a program initiated by *Santa Barbara* Friends for the children of Tijuana, Mexico.

East-side reports that getting material to young people faced with draft registration has been moved from the post office to school counsellors and teachers.

Honolulu set aside a letter writing day, asking Friends with contacts in Illinois, Florida, Oklahoma, North Carolina and Virginia to write or phone them with concern for the ratification of the Equal Rights Amendment.

Santa Barbara committed itself to fund-raising for peace-oriented bookcovers for high school students.

La Jolla joined in sending a message to the new President and Congress: "We call upon you to make disarmament the priority of your administration. We hope that four years from now you will have moved this country and the world from a state of fear and a sense of impending disaster to one of stability and security through stopping the arms race and demilitarizing the international system, thus freeing the world's talents and resources to nourish human lives and provide for human needs."

University's newsletter editor writes of their December peace vigil: "We stand, prepared to back up our standing by doing — all and whatever we can. . . Standing under the Monorail in the for-once sunshine we could see the shadows of children running up the ramp behind us, flinging arms and legs joyously, making unrecognizable rabbits and ducks on the street in front of us. The random procession of shoppers pass by our group silent in the almost-Christmas noises. Twenty-five persons 'taking a stand' to declare the incredible, Peace, to an incredulous audience. Perhaps our witness lighted someone with our belief that peace is possible. Or perhaps we were addressing the shadows of the children behind us, before us."

Redwood Forest "Friends admonished each other with the peace testimony, mindful that if we take it to others, we need to know it ourselves."

Delta answered our query on Peace with a dialogue among members who said, in part: "If everyone were like us, would that take away the occasion for all war? . . . there will be no peace without justice. . . Then we're lost. . . Supporting the UN is a good place to start. . . No nation wants to be governed by another body. Peace must come from within the nation. . .

Hard to find peace in oneself when the world is so unpeaceful. . . We must work on both. . . But we cannot, at the same time, be so contented with inner peace that we don't do anything for the world."

Berkeley will continue its present priorities of concern: disarmament, world hunger, relationship between the arms race and food distribution, the economic consequences of the arms race.

Palo Alto's newsletter carries Paul Seaver's response to November queries: "We are more comfortable as critics than as participants in government. . . Like our neighbors, we vote, but we will not accept responsibility for running our communities. Instead, we put our efforts into lobbying. . . into education and social change. . . all useful, but, nevertheless, efforts which remove us from direct involvement with decision-making about policy. At the same time we cannot claim that we avoid institutionalized roles because we wish to respond spontaneously to the promptings of the Christ within or even of an informed social conscience. On the contrary, we have institutionalized our roles as critics and reformers. . . As a consequence, we do not know how to deal with the personal concern and are frequently troubled by it and by its spontaneous and anarchistic implications. We prefer safe institutional roles but not roles of civic responsibility. . . The 11th query raises troubling issues for us, for we are neither willing to take on the burdens of civic responsibility nor the hard task of subjecting the status quo to a radical critique. We are all a little closer to the pharisees than we would like to be."

Phoenix reminds us of the recommendations from New Call to Peacemaking — that each meeting form a peace visitation team to go to neighboring congregations, hold community and regional ecumenical meetings, designate one Sunday a year as a peace witness Sunday, sponsor meetings between churches to discuss specific concerns of peacemaking, engage in dialogue on the Biblical basis for peacemaking, place peace books in libraries, use mass media advertising for peace.

San Francisco's Betty Black responded to the 11th query: "Early Friends possessed a revolutionary vision. . . they saw immediate social reform as a step toward a new order. . . Today . . . we must restore our cherished dissent. . . based on love and Friendly persuasion." *Marin* comments: "Even though many of us are active in local governmental affairs, we asked 'Why don't Friends run for public office? If good people are

(Continued on page 102)

(News of Meetings: Cont. from page 101)

too good to engage themselves in politics, the bad will gladly take their place.' ”

And in the *Southern Appalachian Friend* Raymond Wilson is quoted as saying we must tell our legislators, “We are not opposed to you, we are ahead of you! Come with us!”

Education and Good Order: *Orange Grove's* First Day School sponsored a canned goods drive for families with members in prison.

Albuquerque held a half day workshop on First Day School materials and programs prior to Quarterly Meeting.

Strawberry Creek's older group discussed an excerpt from Kelly's *Testament of Devotion*. . . “the interdependence of prayer or other forms of being with God and social action, doing good, and, in the children's terms, ‘being good.’ A life with God was proposed as one step toward simplification. Discussion was spirited and the children seemed to understand the reading.”

Palo Alto's Adult Education Committee reported about thirty possible topics for Sunday morning discussion. Peace and Social Action (Committee) will be responsible two Sundays a month, with Ministry and Counsel taking the other two. Members who were in the Meeting thirty years ago when the Meetinghouse was built were remembered at the first Meeting for Worship in the new building on December 28. Friends coming to College Park Quarterly Meeting in January brought rocks for the garden.

University Meeting celebrated its 40th birthday in December.

Eastside projects a May date for moving into their new building.

San Francisco's Children's Education Committee reports central concerns: to provide a program which the children like, and which helps them develop, and to involve them fully in the life of the Meeting. They will visit monthly in members' homes, “to learn about what being a Quaker is. . . All Friends are encouraged to think of ways to involve children meaningfully in their lives, asking, ‘What in my life can speak to young Friends?’ Ways to do this include: invite them to lunch after Meeting for Worship, assist with renovating the downstairs room, share an activity — even once — which you especially like.”

The newsletter of Friends in *Hawaii* asks “How do we make decisions on what groups we contribute to?” and reminds us, as well, that “The business of the Meeting should be a part of each member's responsibility.”

That Elusive Quaker

by Arthur Olson, formerly La Jolla Meeting now residing in Washington, D.C.

An odd story was told to me the other day in a discussion of the Washington Peace Center's million-dollar lawsuit against the F.B.I. It seems that the agent assigned to infiltrate the meetings was trying to track down everyone involved with the group. But one person mentioned at nearly every meeting never showed up. After some fruitless search, the Bureau decided to close its file on George Fox.

Memorial Minutes

James A. Norton 1890-1980

James A. Norton was born in Portland, Maine, September 14, 1890. Son of Jeremiah Augustus Norton and Flora Ellen (Hudson) Norton, he spent his early life in Glen Mills, Pennsylvania, and Avon, Maine. He graduated from Phillips Academy in 1909 and from Bowdoin College in 1913, after which he became a reporter on the staff of the *Portland Evening Express* and *Sunday Telegram* from 1913 to 1917.

He was the private secretary to U.S. Senator Frederick Hale of Maine in 1917 and 1918.

He married at Portland, Maine, on March 30, 1917, to Marion Edith Smart, daughter of Captain Andrew W. Smart and Harriet (Kincaid) Smart of South Portland.

He served in War Victims Relief Work of the American Friends Service Committee of Philadelphia in France during and following the First World War.

He then engaged in business in New York and Philadelphia until 1927 when he entered the employ of the Philadelphia Quartz Company, chemical manufacturers, of which he later became Secretary, Treasurer and Vice President until his retirement in 1960.

For the next eight years he lived in retirement on Capitol Hill in Washington D.C., spending summers in Avon, Maine, at the family farm. In November, 1968, he moved to the Orangewood Retirement Community of the American Baptist Estates, Inc., in Phoenix, Arizona.

James and Marion Norton retained their membership in Chestnut Hill Meeting, Philadelphia. However, they were active in Phoenix Meeting as long as they were able to attend.

James A. Norton is survived by his wife Marion; one son, Dr. James A. Norton, Jr., of Indianapolis, Indiana; one daughter, Jean (Mrs. David L.) Van de Water of Phoenix, Arizona; five grandchildren; a pair of twin great grandsons; and several cousins in Maine and Massachusetts.

Olive Goodykoontz

Olive Goodykoontz, daughter of Quaker parents Emery Von and Myrtle Davis Goodykoontz, was born on a farm near Jonesboro, Indiana, on March 17, 1906. She attended Fairmount Academy and Marion College, and later received her bachelor's degree from the University of Arizona. When she was twenty, the family moved to Chandler, Arizona, (because of the failing health of one of her two brothers) and joined the Methodist Church there.

After earning her teaching credentials at Tempe Normal School, Olive taught in the elementary schools of Chandler from 1928 to 1945, and again from 1961 to 1971 when she retired. Between these two periods of teaching she worked for the American Friends Service Committee in Germany, first in the general relief program and then as resident director of the School Affiliation Service, which arranged for exchanges of pupils and teachers between German and American schools.

During all of her life in Arizona, Olive was active in local civic affairs and in those of Phoenix Friends Meeting, to which she transferred her membership after it was established. She often said that she was busier after retirement than before.

Her home was a center of hospitality and of friendly outreach to all with whom she came in contact. Although her home in Chandler was a great distance from the Phoenix Meeting house, she was faithful in her attendance and active on many committees as well as serving as Clerk. With wisdom and deeds rooted in prayer, she spoke, taught, comforted and counseled. Her gift for friendship was reflected in her correspondence and personal welcome to new Friends and old Friends who had been away.

Following an illness of several months, Olive died at the home of her sister-in-law in Phoenix on November 23, 1980. She will be sorely missed by friends and relatives not only in Arizona but in other states and other countries as well.

Vital Statistics

Births: *Robert Mountain-Bluhm*, aged two, adopted by Victoria Snow Mountain, *Santa Cruz Meeting*, and Darrell Bluhm on August 1, 1980. They attend *La Jolla Meeting*.

David Logan Dubendorf, son of Pat and David Dubendorf, *San Francisco Meeting*, was born on November 26, 1980.

Nicholas James Evergreen, son of DeeDee and Jerry Evergreen, *University Meeting*, was born at home on January 22, 1981.

Michael Patrick Hoge, son of Barbara and Pat Hogue, *Albuquerque Meeting*, was born on December 23, 1980.

Marriages: *Janice Pearson* and *Robert Morse*, under care of *Salt Lake City Meeting*, July 26, 1980.

Robynn Snow and *Peter Viavant*, in Moab, Utah, under care of *Salt Lake City Meeting*, September 21, 1980.

Eve Eschelman and *Jim Otsuka*, under care of *Orange Grove Meeting*, December 27, 1980.

Stella Toogood and *Calvin Cope*, under care of *Berkeley Meeting*, January 10, 1981.

Deaths: *Eve Damus*, former clerk of *Palomar Meeting*, wife of Joe Damus and mother of Chloe Damus, died on December 21, 1980 at the age of 71, in Patagonia, Arizona. A Memorial Meeting was held January 25th under care of *Palomar Meeting*.

A Memorial Meeting was held January 24th at Friends Center in San Francisco for *Marie Marcus*, *Palo Alto Meeting* member.

A Memorial Meeting for member *Jerry Tremblay*, *Claremont Meeting*, was held December 7, 1980.

A Memorial Meeting for member *Robert Edwards*, *Claremont Meeting*, was held January 24th at the Meetinghouse.

Jessamine Young, *Albuquerque Meeting*, died on November 14, 1980. A Memorial Meeting was held November 20 under the Meeting's care.

Anna Doan Stephens, *First Friends Church*, Pasadena, died November 30, 1980 at the age of 100. Mother of Elizabeth Israel Jones, she was a much loved attender of *Claremont Meeting*.

A Memorial Meeting was held at *Berkeley Meetinghouse*, January 18, 1981, for member *Blanche Bonzo* and long-time attender, *Fred McCulloch*.

Calendar

March, 1981

- 2-20 George and Elizabeth Watson meet with Friends in No. CA. (Barbara Perry has the schedule.)
- 7-8 Arizona Half-Yearly Meeting, Phoenix, AZ.
- 13-15 Ben Lomond Quaker Center Weekend with George and Elizabeth Watson: "Great Biblical Myths Revisited: Creation and Resurrection."
- 14 NPYM Steering Committee, Multnomah Meeting House, Portland, OR.
- 14-16 Richard and Bronwyn Meredith from Australia visit with Friends meetings and churches in Portland and Newberg, OR, enroute to London where Richard will assume his duties as new General Secretary for FWCC.
- 21-April 3 George and Elizabeth Watson meet with Friends in Oregon from Ashland to Hood River. (Mary Etter has the schedule.)
- 23-27 Leonard Bird, British Friend, visits Oregon Friends for FWCC speaking on: "Costa Rica — A Country with No Army." (Rose Lewis has the schedule.)
- 28-29 Colorado General Meeting at Mt. View Meeting, Denver

April, 1981

- 10-12 Ben Lomond Quaker Center Weekend with Marilyn Beckstrom and Peter Zachariou: "Ways to Renewal"
- 24-26 Pacific Northwest Quarterly Meeting, Eastside Meeting host, at Camp Gwinwood near Lacey, WA.
- 25-26 Willamette Quarterly Meeting, 4-H Camp outside Salem.

May, 1981

- 1-3 College Park Quarterly Meeting Ministry and Oversight Retreat on Membership.
- 16-17 Southern California Quarterly Meeting at Santa Barbara Meeting.
- 16-17 College Park Quarterly Meeting, Quaker Center, Ben Lomond.

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- 22-25 Junior Friends Outing (Grades 9-12) at Pullman, WA (Benson Family, 615 Campus, Pullman, WA 99163).
- 22-25 Theology Workshop, Quaker Center, Ben Lomond (See "Announcements" this issue.)

Pendle Hill's Spring Conferences

The Earth and the Table — A Garden/Food Workshop
\$60 March 20-22 4 Pendle Hill Staff

"How Blest Are Those . . ." (A Retreat)
\$55 April 10-12 2 Pendle Hill staff — J. Coren, S. Cronk

A Weekend at Pendle Hill — sojourn/conference
combo \$55 May 8-10 (limited to 15) 4 Pendle Hill Staff; students

The Uncertain Christ: The Christian and the Post-Christian Christ

\$70 May 8-10 (limited to 15) Peter Bien and Mary Morrison

Scholarship funds are available. To register, send \$25 toward fee to extension secretary, Pendle Hill, Wallingford, PA 19086 (215) 566-4507.